

to (ISTDRA) the fosterer³ as a calf to the
 udder of
 its mother ; (!HD:RA slieds blessings) as a
 cow having
 a eopions stream of milk yields it when
 coming
 into the presence (of the calf); in INDRA'S
 sacrifices
 the *Soma* is stimulated.

2. ²The praise is united (to TXDRA);
 the ex-
 cellent (*Soma*) is sprinkled : (the *Soma*
 stream)
 emitting pleasant juice is driven into (!
 NDEA²S)
 mouth: the filtered diffused³ exhilarating
 swift-
 flowing (So[^]iA) hastens to the fleece like
 the arrow³
 of the comhatants.

o. {*Soma*) seeking his spouse⁴ is
 filtered in the
 sheep-skin ; he separates his
 granddaughters⁵ on
 the earth for the sacrificer : green-tinted,
 adorable,
 collected (in the ladles), exhilarating, he
 overcomes
 (his foes) ; sharpening his vigour he
 shines like
 one of might.

¹ Say ana takes *urdhani* twice over : he says it is
 used of *Indra*,
 because he is the nourisher of everything.

² Sama Yeda, II. 6. 1. 9. 2, with *sunwatdm* for
praghnatdm.

³ Say ana takes *santanih* twice over; first
 as an adjective
 agreeing with *somah* understood, " diffused in the
 ladles," etc.,
 and second, as a noun, "the arrow discharged (by
 the foe)."

* *i.e.* the *Tasativarz* waters together with the
Ekadhand waters.

⁵ *i.e.* the herbs. *Napiih* = *naptrih*, which,
 according to Sa-

yana, means the fourth generation. *Prajapati*
begets the gods:
the gods beget the rain: the rain begets the herbs.
Or it means
simply the offspring of Soma; Soma nourishes the
herbs with
Ms rays. Soma "separates" the herbs at the lip to
make them
fruitful. Sayana takes *ritaffi* -yate as *yajntm*
gachcnhate^ i.e.
yajamdndya.